

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

Vol. IX.—NO. 14.

HARTFORD, SATURDAY, APRIL 24, 1830.

WHOLE NO. 430.

CONDITIONS.

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From the Imperial Magazine.

LECTIONS ON THE CHARACTER OF THE APOSTLE PAUL.

The Apostle Paul has always been regarded as the most eminent and successful Christian minister that ever lived, and also as possessing great originality of character, it is a profitable exercise to survey its most remarkable features. The character of Paul is strongly marked in the New Testament by his own matchless writings, and partly by the history which is given of his actions. His most commonly develop their principles in their productions, and often their peculiar disposition also. There may be exceptions to this rule, but they must be very rare;—he must be an adroit hypocrite indeed, who could so effectually conceal his character in a voluminous production, and in the case of St. Paul we are entirely free from apprehensions of this kind; for the "Acts" of this apostle, as related by others, correspond precisely with principles exhibited in his own epistles.

The conversion of Paul to Christianity is an event so very extraordinary in its circumstances, so decisive in its influence on his character, that it is impossible to pass it by without notice. Prior to that event, he had exhibited symptoms of uncommon depravity. He himself declares, and we have no authority to question the truth of his asseveration—that he was a blasphemer, a persecutor, and injurious; and "the chief of sinners." Describing his intolerant and persecuting conduct before Agrippa, he says, "Many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities."—The most fearful clause in this self indictment, that in which he declares he compelled them to blaspheme. This was diabolical indeed!—to compel those, who through weakness, had embraced Christianity, to blaspheme their saviour, was a species of cruelty, more refined and malignant than merely depriving them of life. Yet even he obtained mercy! Who can despair? How powerful must that grace be, which could transform this furious persecutor, this scornful pharisee, into the humble, devout, and zealous Christian! Who could have believed, that the man who set out as Damascus, full of blind rage against the Redeemer and his followers, and "breathing out slaughter and cruelty," should ere long be so humbly exclaiming, "Lord, what wouldst thou have me to do?" and meekly listening to the instructions of one of the very men he had intended to destroy; and, above all, earnestly preaching the faith which he had so recently laboured to exterminate.

The conversion of Paul, as a well attested miracle, is itself a most unanswerable argument for the truth of the Christian religion.—This conversion can neither be attributed to imposture nor to enthusiasm, then it necessarily follows that Christ still lives, and that he has all power both in heaven and in earth.—That Paul was neither an impostor nor an enthusiast, is proved by all the evidence that such a case can admit. If he had been an impostor, the story of his conversion was a fiction of his own invention; but did his subsequent conduct prove, or even indicate, that he was an impostor? An impostor invariably aims to acquire either wealth, or distinction, or carnal pleasure; but it was utterly impossible that Paul could have expected any of these things. On the contrary, he could not but know, that the course he was taking would effectually debar him from ever attaining them, and that all he could expect from the world would be poverty, toil, contempt, and death; and all these evils he did suffer, and he suffered them with cheerfulness, much less without evincing any disappointment of expectation. Now we may boldly affirm, that St. Paul could not have acted as he did, without a firm conviction of the reality of his conversion, and of the truth of all its circumstances.

Equally impossible was it, that the apostle could have been an enthusiast, who was deluded by a warm imagination. An enthusiast always, either sooner or later, discovers his folly and imbecility of mind; but the apostle never

discovered either. On the contrary, he always manifested the most singular prudence and acuteness of mind. And, finally, a life so innocent, so pure, so benevolent, so disinterested, and so marked with intellectual superiority, as was that of the Apostle Paul's, was never, and can never be led either by an impostor or an enthusiast.

Among the elementary qualities of the apostle's mind, energy and decision present themselves as the most conspicuous; it was these qualities that so peculiarly fitted him for the arduous work to which he was appointed by the Great Head of the church. In him we discover no childish flexibility, no fitful transition from one persuasion to another—no cold indifference or vacillating indecision with regard to the cause he embraced. To the cause he espoused, he attached himself with all his heart, and to the advancement of its interests, he bent all his energies. This noble quality we discover in Saul the persecutor, as well as in Paul the apostle. While yet fettered with educational prejudices, and inflated with pharisaical pride, he formed the design of extirpating Christianity; a romantic enterprise, truly! yet one which he pursued with appalling activity and energy. No sooner had he experienced that divine and astonishing moral revolution in his character, by which the scornful pharisee and cruel persecutor, was transformed into the humble and devoted Christian, than he formed the design of converting the world to Christianity—a design equally bold, and infinitely more noble, than his former determination; and with what amazing real perseverance and success he pursued this object, need not be told.

As decision implies a steadfast adherence to a prompt obedience to the convictions of the mind, it is obvious, that courage must be essential to its existence; and no man ever displayed more elevated courage than this great apostle. When he became a disciple of Christ, he not only sacrificed his prospects of worldly emolument and honour, but he exposed himself to the scorn and deep resentment of all those persons for whom alone he could not expect such emolument and distinction; but this sacrifice he made without any symptoms of reluctance or dread. Nay, he declares, that he "counted all things but loss, for the excellency of the knowledge of Christ, for whom he hath suffered the loss of all things." And every step in his ministerial career was prosecuted in the face of opposition and danger; but whether he was exposed to ridicule by land or by sea, from the treachery of false brethren, or the malignity of avowed enemies—whether he had to sustain the abuse of an outrageous mob, or the ignominy of a legal prosecution—in all he displayed the same cool and invincible intrepidity. Sometimes we find him addressing a rude and tumultuous rabble, anon pleading his cause before kings and governors, to whose consciences he occasionally levelled the most pointed appeals; and again we find him attacking, and disputing with the polished and conceited philosophers of Athens; and on all these occasions he acquitted himself with the most admirable self-possession and ability. In the full view of persecution and martyrdom, he could say, "None of these things move me; neither count I my life dear unto myself, that I might finish my course with joy." He who is thus prepared, and resolved to suffer death, rather than desert his duty, has attained the summit of heroism.

Strength of nerve, and of constitution, we confess are powerful auxiliaries to the virtue in question. Courage, too, may be nurtured by education, and hardened by exercise; but how far Paul owed his courage to these causes, we need not inquire, since he himself ascribes it all to the grace of Christ. "I can do all things," says he, "through Christ, which strengtheneth me." And the same grace is attainable by all men; for when divine love becomes the ascendant principle of the mind, its energy is so powerful and pervading, as to inspire the most pusillanimous with the greatest intrepidity. "Perfect love casteth out fear." It is also important to remark, that Christian courage, or that which springs from divine love, is the only true courage, and is, in many respects, founded on very different principles from those of mere human courage.—The latter originates in vanity, or an impression of self-importance, and also in a studied and stupid indifference to the consequences of danger; it is also most generally connected with a certain ferocity of disposition, and the absence of kind and tender emotions. But Christian courage, on the contrary, is founded on humility, and an indifference to human applause. It is a deep conviction of the paramount importance of duty, an affecting view of our obligations to God, and the delightful prospect of an eternal reward, which overpowers the natural dread of reproach, of toil, and danger. This kind of courage, too, can blend with the most tender and compassionate feelings; with the most lively desire to "please all men for their edification;" and so far from a forgetfulness of danger being essential to its existence, it can contemplate danger in all its formidable shapes. Its strength lies in the conviction, that in the conscientious discharge of duty, no afflictions can befall us without the permission of God, and none but that shall be overruled to our eternal advantage.

The unexaggerated and abounding zeal and labours of the great apostle of the Gentiles, is a part of his character highly exemplary to Christian ministers. Though his deep humility con-

strained him to assert that he was the "chief of sinners," and "less than the least of all saints;" yet his humility permitted him, on a proper occasion, to acknowledge, that he was "in labours more abundant," and that, as an apostle, he laboured more abundantly than any of the rest; and his whole conduct proved that he "spoke the words of truth and soberness." Christian ministers in the present day, have generally respectable stipends, and to the ministerial character there is also attached a peculiar sacredness and honour; but neither of these advantages was enjoyed by the apostle.—In writing to the Corinthians, he thus describes the outward circumstances of Christian ministers in those days; "Even unto this present hour, we both hunger, and thirst, and are naked, and buffeted, and have no certain dwelling place. And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the earth; and are the offscourings of all things, unto this day." Yet St. Paul was inspired by a principle which was infinitely stronger and purer than any that worldly wealth or honour can supply. The heart was warmed and expanded with love to God and man; and under the influence of this principle, he went forth in the true spirit of a Christian missionary, to proclaim the unsearchable riches of Christ to all who would listen to his message.

The ardent apostle could not be confined to any stated round of duty; he was "instant in season, and out of season." He appeared not at all to consult his own ease or convenience. His whole soul was in the work, and he rushed into every open door. Indeed he tells us he could not be satisfied to labour on ground which others had cultivated. No, but he rushed into the wide field of the world; and not content with preaching publicly, he taught the people from house to house; and from his epistles we learn also, that he offered up unceasing prayers for the success of his labours. Now, that a minister so deeply pious, so zealous, so energetic and laborious, should be remarkably successful, is not a matter of surprise; ministers of this description have always, and will always be made instrumental in converting sinners, and in establishing believers in the faith. Finally, nothing can be more edifying to the Christian minister, than to contemplate the character and labours of the apostle, and nothing can be wiser than to "follow him, even as he followed Christ."

COURAGE AND COWARDICE.

The adventures of Robinson Crusoe have conferred a lasting name upon their author De Foe. The following extract from his reflections upon his own life may be instructive and useful:—

"I am a stoic in whatever may be the event of things. I'll do and say what I think is a debt to justice and truth, without the least regard to clamour and reproach; and as I am utterly unconcerned as to human opinion, the people that throw away their breath so freely in censuring me, may consider of some better improvement to make of their passions, than to waste them on a man, that is both above and below the reach of them. I know too much of the world to expect good in it, and have learned to value it too little, to be concerned at the evil. I have gone through a life of wonders, and am the subject of a vast variety of providences; I have been fed more by miracle than Elijah, when the ravens were his purveyors. I have sometime ago summed up the scenes of my life, to this distich:—

'No man has tasted differing fortunes more, And thirteen times I have been rich and poor.'

"In the school of affliction, I have learnt more philosophy than at the academy, and more divinity than from the pulpit; in prison I have learnt to know that liberty does not consist in open doors, and the free egress and regress of locomotion. I have seen the rough side of the world as well as the smooth, and have in less than half a year, tasted the difference between the closet of a king and the dungeon of Newgate. I have suffered deeply for cleaving to principles, of which integrity I have lived to say, none but those I suffered for, ever reproached me with it. The immediate cause of my suffering have been the being betrayed by those I have trusted, and scorning to betray those who trusted me. To the honour of English gratitude, I have this remarkable truth to leave behind me—that I was never so basely betrayed as by those whose families I had preserved from starving; nor so basely treated as by those I starved my own family to preserve. The same chequer work of fortune attends me still; the people I have served, and love to serve, cut my throat every day, because I will not cut the throat of those that have served and assisted me. Ingratitude has always been my aversion, and perhaps for that reason it is my exercise.

"And now I live under universal contempt, which contempt I have learned to condemn, and have uninterrupted joy in my soul; not at my being contemned, but that no crime can be laid to my charge, to make that contempt my due. Fame, a lying jade, would talk me up, for I know not what of courage; and they call me a fighting fellow. I despise the flattery; I profess to know nothing of it, farther than truth makes any man bold; and I acknowledge, that give me but a bad cause, and I am the greatest coward in the world. Truth inspires

nature; and as in defence of truth, no honest man can be a coward, so no man of sense can be bold when he is in the wrong. He that is honest must be brave, and it is my opinion that a coward cannot be an honest man. In defence of truth I think (pardon me that I dare not go farther, for who knows himself?) I say I think I could dare to die; but a child may beat me if I am in the wrong. Guilt gives trembling to the hands, blushing to the face, and fills the heart with amazement and terror. I question whether there is as much, if any difference between bravery and cowardice, but what is founded in the principle they are engaged for; and I no more believe a man is born a coward than that he is born a knave. Truth makes a man of courage, and guilt makes that man a coward.

"Early disasters, and frequent turns in my affairs, have left me incumbered with an insupportable weight of debt; and the remarkable compassion of some creditors, after continued offers of stripping myself naked by entire surrenders upon oath, have never given me more trouble than they were able, or less than they knew how; by which means most of the debts I have discharged have cost me forty shillings in the pound, and the creditor half as much to recover. I have a large family, a wife and six children, who never want what they could enjoy, or spend what they ought to save. Under all these circumstances, and many more too long to write, my only happiness is this, I have always been kept cheerful, easy, and quiet; enjoying a perfect calm of mind, clearness of thought, and satisfaction not to be broken in upon by whatever may happen to me. If any man ask me how I arrived to it, I answer him, in short, by a constant serious application, to the great, solemn, and weighty work of resignation to the will of heaven; by which let no man think I presume."

From the Christian Watchman.

NEW TRACT SCHEME.

The business of familiarizing the outlines of Science to young minds, and to persons who have but little opportunity to study, seems to be occupying the attention of many useful men. The maxim of Pope,

"A little learning is a dangerous thing," seems to be now reversed; and it is found by experience, that "a little learning even on abstruse subjects, is better than none. But perhaps Pope's observation has been misunderstood, and that he only meant to apply his recent cast of mind. It is readily granted, that these may be puffed up by a mere smattering of science. But it is not solid information, which swells the little which they know.—We, however, fully agree with the modern theory, that "a little learning" is better than none; and that if we cannot

"Drink deep at the Pierian spring," it may be well to "taste," as it may create a thirst, which may induce a highly useful attention to the cultivation of our minds. The following is the new plan to which we allude, and which we hope will be judiciously carried into operation:—

SCIENTIFIC TRACTS.

The friends and promoters of virtue and of vice, of religion and infidelity, have alike resorted to Tracts, as the most direct and efficient instruments, to effect their distinct and opposite purposes. To the cause of science and general intelligence, these instruments have not been so often, or so efficiently applied, as the nature of the subject admits or demands.—By the frequent and urgent calls for information of a familiar practical character, fitted to the wants of the great mass of the community, and especially the industrious classes, both the expediency and necessity of a series of Scientific Tracts, designed to answer these calls, are clearly demonstrated.

Under these impressions, arrangements are made for commencing immediately, such a series, designed for the instruction and entertainment of Schools, Lyceums, and families. It is a particular and prominent object of those who are about to commence this undertaking, to select such subjects, and to present them in such a form, as to render them pleasant companions at the firesides of the farmer and mechanic, at the same time that they hope to develop, explain and apply the works and laws of nature, to such an extent, as not to place them beneath the dignity of the accomplished philosopher, or of the elevated Hall of Science.—The subjects to be embraced in the proposed publications cannot at this time be very minutely defined; but the physical and natural sciences, with their applications to the common purposes of life, and moral improvement, will occupy a portion of the pages, which will also be open to essays upon any subject of useful knowledge, from the friends of popular education, and rational improvement.

The proposed Tract will be published by Messrs. Carter & Hendee, Boston, and conducted by Josiah Holbrook, with the aid of several other gentlemen who have engaged to contribute their efforts to the cause.

Not less than twenty four numbers of a 12mo. size, containing 24 pages each, will be published in a year, at \$1.50 for that amount payable in advance.

The seed of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

From the N. Y. Baptist Register.

A CALL FROM OHIO.

"COME OVER AND HELP US."

DEAR BROTHER,

Being fully convinced by the evidences which daily come before me, that it is my duty to make an appeal to missionary societies in the Eastern States, to send us some faithful minister of Jesus Christ, to labour on the Conn. Reserve, I would embrace the opportunity through the medium of the Register.

I came to this place in June last, from Otsego county N. Y., and have been connected with the Franklin Baptist Association from its rise. The Conn. Reserve is divided into eight counties, and more than 200 townships, the most of which are considerably settled, and settlers are still constantly coming from the eastern states. I have visited 39 townships, in most of which I have preached, and in almost every place found Baptist brethren, scattered in the wilderness as sheep having no shepherd. In one town where I preached, I found five Baptists, who removed from Connecticut fourteen years ago, and have had no church privileges since. In another place, a few weeks since, I baptized a young woman who had waited about three years for an administrator. I have baptized six upon a scriptural evidence of their faith in Christ. Two small bodies are rising, one in Rome, of 15, and one in Cherry Valley, of 11 members. In many places there is a great inquiry and solicitation for old fashioned Baptist preaching, as they call it.

I attended the Grand River Association on the 9th of Sept. last, at Kingsville, Ohio. The Association embraces 17 churches, and 5 ministers. Nine churches were represented. Most of the churches are small and feeble, and mostly destitute of preaching. The whole number of members is 693.

Some exertions have been made to raise funds in this State, for missionary purposes; but the present prospect, if realized, would not employ more than one missionary for each year, for the whole State. I have received an appointment from the N. Y. Baptist State Convention, to labour three months on the Reserve the present year; and there is no other, to my knowledge, in all this region.

The Presbyterian missionaries have been labouring in this region about twenty years, being patronized by the eastern states. The Methodists are circulating the country with their ministers. The Episcopalians are exerting, who call themselves Christians, endeavouring to convert the people to their sentiments. Mr. A. Campbell's scheme of salvation is propagated with great zeal and has produced considerable excitement—many have been caught in the snare. The Baptists have suffered the most, but some have returned to orthodox sentiments, and I have no doubt others will do likewise.

Brethren, at the present time a field for labor is open before you. Come to the Reserve. If we could have one missionary to labour in Ashtabula and Trumbull counties, one in Genesee and Portage counties, one in Lorain and Huron counties, one in Cayahoga and Medina counties, for one year each; under the blessing of God already promised, great good will result. Sinners would be converted, saints comforted, the ordinances kept as they were delivered; the churches would come up out of the wilderness, error would fall, truth prevail, and system and order be produced. Will the Baptist Convention of New York send us one? Connecticut, Massachusetts, and Vermont, will you send us one each?

Yours with respect for Jesus' sake.

EDMUND RICHMOND.

THE SOUL.

The soul is that which thinks, learns, reasons, reflects, remembers, within us; that which is conscious of its own existence, and of the existence of innumerable beings and substances around us. It is of far greater worth and dignity than the bodily frame in which it resides; a spiritual being which is to remain when the body decays; possessing a peculiar life, a life which may indeed be improved, or made worse, but which can never cease to be. To live is not enough, though forever; but to live in everlasting bliss, is a point of the highest inquiry, and surely deserves our utmost attention and concern.

The stars shall fade away, the sun himself Grow dim with age, and nature sink in years; But thou shalt flourish in immortal youth; Unhurt, amidst the war of elements, The wreck of matter, and the crush of worlds.

HUMAN RESPECT.

Human respect is the sentiment which induces us to follow the laws of decorum; a sentiment highly laudable and necessary, but which is too often confounded with an extremely dangerous pusillanimity, the fear of ridicule. It is stupidity to despise well founded ridicule, but it is meanness to dread that which is unfounded. This is certainly the rule by which we ought to be guided. It is fool-hardiness to incur just ridicule by violating customs universally received in rational or merely indifferent things; but to brave the shafts of satire in defence of decency, or in the performance of truly benevolent and useful actions, is showing a proper spirit, and that we know how to think and how to act.

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not of rare occurrence.

On some occasions it finds place among those who
assemble, to give laws to our nation. The name of
our Maker, is likewise not unfrequently introduced,
either to fill a chasm, or to give pungency to a witty
or sarcastic sentence. And sometimes the Supreme
being is reduced to the level of man; or rather man
is placed on equality with his Maker. We consider
this as taking the name of God in vain; and as show-
ing an entire want of that great deference, which
ought ever to fill our minds, when His name is taken
upon our polluted lips.

It has been said of Addison, that when he was about
to make mention of the name of God, he made
a momentary pause, as if to prepare his mind for a
suitable deference to Him by whom all things were
created, and by whom we must at length be judged.
Were the practice of Addison to be generally adopted,
we believe that the momentary suspension of
words would give sufficient time for reflection, to dis-
cover the impropriety of a loose and improper use of
sacred things.

Our readers will recollect that the Annual Meet-
ing of the Board of the General Convention will be
held in this city on Wednesday next.

Some communications on hand will meet with due
attention next week.

POLITICAL.

From the New-York Daily Advertiser.

LATEST FROM EUROPE.

On Saturday the ship Columbia, Capt. Delano, ar-
rived at this port from London, and the ship Cole-
donia, Capt. Rogers, from Liverpool, bringing Lon-
don papers to the 31st of March, and Liverpool to the
1st of April, inclusive.

M. De Gales, Minister of Denmark at the
Court of Oldenburg, was assassinated at Eutin on the
21st February.

Letters from Madrid, bearing date the 15th of
March, state that the roads continue to be infested
with strong parties of banditti, which rendered trav-
elling very unsafe. The last mail from France had
been plundered.

Corn Market.—We have copied below the latest
accounts of the Grain Market as the subject is par-
ticularly interesting at this time. It will be seen
that United States Flour has advanced still further,
and sales have been made at thirty shillings, which
is an improvement of one shilling and sixpence on
the prices reported by the ship Jubilee up to the 27th
March published on Saturday.

Lisbon, March 13.—It is not easy to convey to
you an accurate idea of the indignation of many per-
sons on hearing the statement of Lord Aberdeen,
that the majority of the Portuguese have supported
Miguel's cause. The fact is that the mass of the
Portuguese wish for peace and tranquillity, but not
for Miguel. Public notice has been given of the
sale of the property of some of the exiles; you will
find them in the Gazette. The two English mer-
chant ships, the Briton and the Vine, and the Ameri-
can ship, Gleaner, have also been advertised for
sale as lawfully condemned prizes.

A brig of war, the Don Sebastian, arrived two
days ago from the Azores, bringing word of the ar-
rival of Gen. Saldanha at Terceira, as also of the
flight of a Magistrate and near twenty officers and
soldiers, from St. Michael's to Angra.

London, March 27th.—It is said in the French
papers of Wednesday, that the two Marshals' batons
which have been dropped from the hands of the Prince
Hohenlohe and General Govion St. Cyr (the latter
died on the 17th inst. aged 67) are to be given to
General Bourmont and Admiral Duperre. It seems
to be certain that these two officers will command
the naval and military expedition preparing against
Algiers. General Bourmont leaves Paris for Toulon
on the 15th of the ensuing month.

Both Houses of Parliament will adjourn for the
Easter Holidays on Thursday the 13th of April, and
are expected to re-assemble on Monday the 19th, or
Tuesday the 20th.

March 20.—A mail from Holland, arrived to-day,
states that symptoms of the plague appeared some
time ago at Jassy and Bucharest, the chief towns of
Moldavia and Wallachia; they have not, however,
excited much uneasiness, precautions having been
promptly taken to cut off all communication, except
for medical aid, with the persons attacked.

Accounts have reached us this morning from Tri-
poli, to the 8th Feb. The crops were by no means
favorable. In the preceding month, a whole mountain
has sunk near Masra, the northern boundary
of the Syria, and all attempts to approach the chasm
had been prevented by the emission of sulphurous
vapors, from which it is inferred that a volcano has
been formed there.

The Alger expedition will, it is expected, be
ready to sail from Toulon on the 26th of next month.
Shipping for mercantile purposes was scarce, and
freights high, in consequence of the demand for
transports.

A Dutch mail has brought papers of late dates, but
their contents are not particularly important. Prepa-
rations were making at Varna, which seemed to
indicate that the Russian naval quarters would short-
ly be transferred to that fortress.

By accounts from Malta to the 12th inst. it is stated
on the preceding day the Russian fleet had sailed
for the Baltic.

They state from Paris that the grand work for the
new election is preparing by the Minister of the In-
terior. Circulars have been sent off, and new ones
are despatched daily to the different Prefects, with
instructions in what manner persons are to be
chosen for the approaching election.

About 120 houses were destroyed by fire at Ber-
gen, in Norway, on the 20th of February, with many
valuable warehouses, and several persons perished
in the flames. The damage is estimated at about a
million of dollars.

The Journal de Paris states that a change of Min-
istry would shortly take place in France, and that
some odious to France would be called to power.

The German papers continue to give melancholy
accounts of the effect of the inundation in various
parts of Germany.

Commercial letters had been received in London
on the 23d of March, from Constantinople, but they
contained no news of the slightest political impor-
tance.

The London Ledger of the 31st March, states
that 12,000 tons of shipping had been contracted for
Algeria, to convey stores and troops from Toulon

The interest of money appears to be as low in the
interior of Germany as in this country or Holland.
The city of Leipzig had occasion to borrow half a
million sterling eight years ago, and raised it at what
was then thought at low interest, viz. four per cent.

The magistrates are now taking steps for reduc-
ing the interest to little more than three per cent.
At the Hague the Lower House is occupied with
discussions on Finance, and the improvement of the
criminal law.

Swiude of Sir Charles Baring.—Intelligence was
received in town last night of this gentleman having
terminated his existence at his estate, St. Mary
Key, Kent.

RATES OF EXCHANGE.

At which Drafts are drawn by the Bank of the United States, and its Offices of Discount and Deposit.

On	Bank U. States	Portland.	Portsmouth.	Boston.	Providence.	Hartford.	New-York.	Baltimore.	Washington.	Richmond.	Norfolk.
At— Bank U. States Office		par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-8	par		par	par
Portland											
Portsmouth											
Boston											
Providence											
Hartford											
New-York	par	par	par	par a 1-4	par	par	-	par	par	-	-
Baltimore											
Washington	par	1	1	1	par	par	par	par a 1-4		par	par
Richmond	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par
Norfolk	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par	-
Fayetteville											
Charleston	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4
Savannah											
Mobile	par a 1-2	-	-	par a 1-2	-	-	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
New-Orleans	par a 1-2	-	-	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par	1	par a 1-2
St. Louis	par a 1-2	-	-	1	-	1	1	3-4		1	-
Nashville	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Louisville	par a 1-2	3-4	3-4	3-4	3-4	3-4	3-4	3-4	3-4	3-4	3-4
Lexington	par a 1-2	-	-	1	-	-	1	par a 1-2	par a 1-2	-	-
Cincinnati	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Pittsburgh	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Buffalo	par a 1-2	par a 1-2	-	-	-	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2

On	Fayetteville.	Charleston.	Savannah.	Mobile.	New-Orleans.	St. Louis.	Nashville.	Louisville.	Lexington.	Cincinnati.	Pittsburgh.	Buffalo.
At— Bk. U. S. Office	par	par a 1-2	3-4	1	1	par	par	par	par	par	par a 1-2	par a 1-2
Portland												
Portsmouth												
Boston												
Providence												
Hartford												
New-York		par a 1-2		1-2 a 1	1-2 a 1							
Baltimore	par	par	par	par	par	par	par	par	par	par	par	par
Washington	par	par a 1-2	par a 1-2	-	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Richmond	par	par a 1-2	par a 1-2	-	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Norfolk	par	par a 1-2	par a 1-2	-	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Fayetteville												
Charleston	par a 1-4		par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4	par a 1-4
Savannah												
New-Orleans	par a 1-2	par a 1-2		par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
St. Louis	par a 1-2	1		par a 1-2	par a 1-2	par a 1-2	3-4	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Nashville	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	3-4	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Louisville	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	3-4	2-3	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Lexington	3-4	3-4	3-4	3-4	3-4	3-4	3-4	3-4	3-4	3-4	3-4	3-4
Cincinnati	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2	par a 1-2
Pittsburgh	par	par	par	par	par	par	par	par	par	par	par	par
Buffalo					1-2 a 1	par	par	par	par	par	par	par

POETRY.

From the Gem.

HEAVEN AND EARTH.

BY J. MONTGOMERY, ESQ.

Behold you bright array
Before the sapphire throne!
There young nor old, there rich nor poor,
There bond nor free, are known.

At once they strike their lyres;
At once break off—and all,
With trembling joy, and silent love,
In adoration fall.

Whatever their lot below,
As fellow heirs of bliss,
In heaven their services are one;
Let earth be heaven in this.

As brethren, so may we
Worship with one accord;
In stillness wait, in prayer bow down,
Stand up and bless the Lord.

As pilgrims on our way,
God's earthly courts we fill;
And travel on, from strength to strength,
Abreast on Zion's hill.

There may our spirits meet,
When faith is changed to sight,
When the Lord God himself shall be
The temple, life, and light,—

Where, on the sea of glass,
The ransomed nations sing,
And to the Lamb amidst the throne,
Eternal glory bring.

MISCELLANY.

From the Journal of Health.

The sluggish movements, and pale shrunk skin, induced by wintry cold, are now succeeded by the light, bounding step, carnation tint, and sparkling eye; the tendencies of all animated nature, even to the vegetable creation, are expansive—parts of the body, before, in a measure, torpid, are now excited—the senses are more acute, the feelings and intellect more susceptible of varied and energetic display. All the sympathies between organs are now doubly active. The great changes of temperature, and in the direction and force of the winds at this season, in which one day differs from another as greatly as summer is at variance with winter, are attended by corresponding mutations, in the activity of the functions of the living body. The skin warmed and excited to perspiration in the noon-tide sun, will, without due precaution, be chilled and have its pores suddenly closed by the keen, cold air of the evening and night. The hurried breathing and circulation, by the active exercises of a vernal day, are often causes of painful palpitations, pains in the side, and headaches, especially when they coincide with a sudden obstruction to perspiration. The sensibilities of the digestive organs being increased, the full diet of winter, will, if persisted in, give rise to fever, and aid in evolving inflammation of the lungs or of the liver, or rouse into action latent irritations of the skin. In fine, there is a general tendency to perturbation in the vital movements of the animal economy. Every part is prone to be excited and to transmit its disturbances to other parts. Is the skin obstructed in its office, it makes the throat, lungs, and muscles suffer; as we see sore throats, coughs, pleuritis, spitting of blood, and rheumatism. Let the stomach be overtasked, and the complaints of the dyspeptic are redoubled—flushed cheeks, and sick head-ache become his constant companions. The person who has suffered from intermittent fever during the preceding autumn, is now in danger of a return of the disease. Gout and apoplexy, excessive mental excitement, and madness itself, not infrequently mark the vernal equinox. Scrofula, little troublesome during the winter, now breaks out with renewed violence—the glands, or small round bodies along the neck, on each side, become enlarged and painful, and if neglected, they ulcerate. Diseases of the skin, whether tetor, or others, are also troublesome at this time, and give their possessor most unpleasant notice of the rousing of sensibilities, which had been, in a measure, dormant through the winter.

This may strike the reader as a dark catalogue, and a most startling and painful contrast with the highly coloured and enchanting account of the poet. We hope it may arrest his attention, and guide him to profitable musings on the risks to which he is exposed. No one can boast his entire immunity from danger, and consequent freedom from the necessity of precautions. These we shall give with plainness and brevity. They consist mainly in attention to clothing, exercise, and diet. No sudden, or, for a length of time yet to come, any diminution of the winter clothing should be attempted. Exercise should be moderate—less than could have been safely taken in a clear winter's day; nor ought the persons to be long exposed to the sun. If from any unforeseen or unavoidable cause, great bodily exertions have been used, so as to induce perspiration and fatigue, rest in the open air, or remaining stationary in passages or cold rooms, or going out the same evening or night, must be carefully avoided. Any feeling of chilliness or aching of the limbs at night, ought to be met by a warm foot bath, friction with flannel, or a flesh brush, and a draught of simple warm herb tea, or even hot water.

Increase of thirst, feverish heat, pains of the head, or palpitation, with a sensation of languor or uneasiness, are best obviated by a reduction of the usual quantity of food—and a substitution, almost entire of vegetable for animal substances. Liquors of all kinds, distilled, vinous, or malt, are to be specially abstained from. The experience of their toleration during the winter will be most deceptive, if taken as a guide during the spring. Even the use of coffee and tea must, in many cases,

be discontinued—the former, especially, if the person be subject to palpitations of the heart, or diseases of the skin.

POWERS OF POETRY.

We may animate the canvass with the features of one we love;—we may cast upon the changeless brow the calm sunshine of her gentle nature; we may elicit from the expressive eye, the speechless tenderness of a confiding affection; we may curl around the lip the smiling pledges of reciprocal fondness;—we may spread behind her glowing cheek, the richness of her flowing tresses;—we may cast around the symmetry of her form the waving softness of her graceful drapery;—and we may give her the air in which romantic devotion ever beholds the angel of its vows. We may represent, near at hand, the favorite glen in which we strayed—the moon-lit arbor, in which we sung,—the silvery lake on which we sailed. We may look on this representation of life and nature, and deem it reality. We may gaze till bewildered sense reels in rapture. But look again—the floating vision becomes more calm—the association less vivid—the tumult in our breast subsides. But look again—here and there a new shade may be developed, here and there an unfamiliar expression be caught. But look again—it is what you have seen before—it is changeless—it is cold drapery.

But give this glowing subject to the poet, surrender it to the magic of his genius. The changeless object lives—the motionless object moves—the silent object speaks. The heart, where quenched existence had its grave, is kindled, and renovated life gleams through its light vesture of clouds. The fount of feeling is stirred, and its currents come forth, fresh as the overflows of a spring, when it melts away the icy fetters of winter. The features lose their fixed expression, and are radiant with a bright train of passing thoughts, and glad imaginings. Hope is there mingling its colors with the shades of doubt; confidence is there banishing distrust; affection is there lighting up adversity. Every feature lives, every look tells. We not only see the glen, but hear the soft whispers of the breeze, the mirthful voice of the brook; we not only see the arbor, but hear the echoes, waking from their slumbers, repeat the favorite strain; we not only see the lake, but hear the light drip of the suspending oar, and the soft murmur of the breaking wave. Every object is animated, and lives before us in palpable reality. We may gaze, and turn away, and gaze again; but new images, new sounds, new feelings, and new associations crowd upon us like stars on the steadfast vision of the astronomer.

Or we may animate the marble, with the features of the man we venerate. We may render these features radiant with the noble qualities of the mind and heart. We may make the ruling passion brightly apparent upon the majestic brow. We may give the countenance that peculiar cast, which calls up the lofty and the tender recollection. And, we may imagine the departed sage, still existent, and before us, in undecaying strength and beauty. But just lay our hand on this faultless resemblance; the clay of the grave is not colder; it is death with its icy chill!

But commit this departed saint to the gifted spirit of the poet. The veil of the grave is rent—the silent sleeper called up from the couch of corruption, and dressed in the garments of immortality. His actions are grouped around him, in the brightness of their first appearance; his feelings recalled in the freshness of their innocence; and his secret motives are revealed in the innocence with which they are conceived; and his generous purposes, which perished in the bud, revived, and expanded into fragrant life. You see the whole man not in cold marble, not in awful abstraction from his fellow-beings; but within the warm precincts of friendship, love and veneration—invested with the sympathies and attributes of real existence.—*Washington Spectator.*

WONDERFUL MECHANISM.

Sir Everard Home's discovery of the pneumatic mechanism of the foot of the fly, which enables it to carry on progressive motion against gravity, led him to explain the peculiarity in the structure of the hind flipper or foot of the walrus. Such is the general resemblance between this flipper and the foot of the fly, that having seen the former in a very mutilated state macerating in water, he discovered the similarity of their structure. It is a curious circumstance that two animals, so different in size, should have feet so similar in their use. In the fly, the parts require to be magnified a hundred times to render this structure distinctly visible; and in the walrus, the parts are so large as to require to be reduced to the sixteenth part of the natural size, to bring them within the compass of a quarto page. When the flipper was dissected, by depriving it of its thick skin, it lost all appearance of a foot, and presented that of the hand of a giant, so far as respected the bones and muscles, differing only in having a web covering all the other parts, and extending beyond the point of the thumb and fingers. The span, instead of being 12 inches, became 28. The resemblance of the bones of the hind flipper of a walrus to those of the human hand, (which is considered like nothing else in nature,) is curiously exact; the bones of the wrist are the same in number and shape; so are those of the metacarpus; so also the phalanges of the thumb and fingers. That this gigantic hand is employed as a cupping-glass to prevent the animal from falling back in its movements, whether on the ice or in climbing rocky cliffs there can be no doubt; for it is only necessary to take the human hand, and envelope it in an elastic web, extending some way beyond the points of the fingers, to prove that it could perform such an office; but when we find the lumbrical muscles wanting, the only use of which is to clench the fist, it adds to the proof; and when the indicator is met

with, a mode of opening a valve to let in the air, is pointed out. That the principle on which the foot of the fly, the gecko, and the walrus is formed, is the same, has been thus established by Sir E. Home. That the extent of the flippers is equal to the support of the enormous bulk of the walrus is proved by the fact that an animal of this species, shot at Spitzbergen, weighed 20 cwt., or 2,240 lbs. Now an exhausted surface of 28 inches by 20, the size of the flippers when extended, will support, at the rate of 15 lbs. to every square inch, no less than 8,400 lbs. being nearly four times the animal's weight, as above. But, of course, some allowance must be made for the contraction of the foot and the partial admission of particles of air into the cavity or cup. In the foot of the fly there are two cups, in the walrus only one.

COL. RUTGERS AND THE GAMBLER.

The following interesting anecdote of our lamented fellow citizen, Col. Henry Rutgers, was related by the Rev. Dr. M'Murray, in the discourse delivered at his funeral:—*Chr. Adv.* "As the Colonel was sitting in company with some friends in his own house, a note was handed him by his servant, which stated in substance, that the writer, who was at the door, stood in need of a certain sum of money, which it was necessary he should have, to save honour: that he applied to him for relief, and if he failed to obtain it, he had resolved to rid himself of an existence which had already become hateful, and which he could not retain in disgrace. Instead of regarding this strange communication, as some would have done, with contempt, and ordering his servants to drive the wretch from the door, he felt his heart move with compassion for the miserable object, and an ardent desire to save him from the destruction to which he seemed to be hastening. He arose, left his company, and went to the door, where he found a young man of good appearance, to whom he addressed himself in language of such affecting earnestness, representing to him the horrid nature of the crime he contemplated, the dreadful consequence of hurrying his soul, unprepared, into the eternal world, and before the bar of God, that the youth trembled—his countenance and whole frame became convulsed with inward agony, and at length he melted into tears. He unfolded his situation. He had been unfaithful to the trust reposed in him by his employer in attempting to better his fortune by gambling. Detection was inevitable. He had imbibed the delusive doctrine of universal salvation, and having no fear of the future had resolved to escape his apprehended disgrace by suicide. But in the very act of presenting the pistol to his head, he recollected, though he had never seen him, and knew nothing else of him, to have heard of Col. Rutgers as a man of great benevolence; and a ray of hope entering his mind, he resolved to make the attempt, before he affected his fatal purpose. The Colonel, with great caution and judgment, assisted him out of his difficulties, and took a warm interest in his welfare; and had the satisfaction to find his conduct afterward not only perfectly correct, but to witness an entire change of views, and at length satisfactory evidences of piety. That young man died some two or three years afterward at the south, whither he had gone for his health, and undoubted testimonials were received that he died in the triumph of faith."

From Dr. R. N. Smith's Address before the Baltimore Temperance Society.

The following facts will illustrate the influence of dram-drinking as a source of disease and infirmity, as well as the remediate influence of temperance.

Some fifteen years ago, there sprung up in the state of Connecticut, a noted quack, commonly known by the name of "Dr. Rainwater,"

"Austere and lonely, cruel to himself
Did they report him. Water his drink,
His food stale bread and potage."

In cunning quacks, who shroud their art in a veil of mystery, the vulgar always repose a superstitious confidence which gives the practitioner complete control over them. Dr. Rainwater used his power to noble purpose. Believing that most diseases sprung from dram drinking, he gave his patients some inert nostrum, and solemnly charged them to touch no drink but rain-water, declaring that, should they use any other the medicine would operate as a poison. All their food, too, was prepared in rain-water. Of course his patients complied, and the success of his practice was astonishing. His fame spread far and near. The sick were brought to him in such numbers as literally to crowd his door and surround his house. Lingered ailments on which the whole materia medica had been poured in vain, vanished before Rain-water, as if by a spell. The physicians were astonished, and I recollect, (being then a boy,) to have felt serious apprehensions that Dr. R. was about to ruin my destined vocation.

But poor Rain-water at length fell, like his own element, from a bursting cloud, but never like it, to rise again. His secret came out, and he was instantly deserted.

Dr. Cold-water, who now offers his gratuitous services to the public, is undoubtedly quite as skilful as Dr. Rain-water; but fortunately or unfortunately, has nothing to recommend him but honesty, philanthropy, truth and wisdom, which, however, it is hoped, will one day accomplish as much as a quack's label.

POWERFUL PREACHING.—A correspondent has sent us the following little anecdote for insertion in our paper. "On board the steamboat," he says "there was a very interesting little girl, who attracted the attention of the passengers, and was particularly noticed by a gentleman of large property, but who never attended public worship, except as an amusement, or when allured by some popular preacher, and who was impervious to the admonitions of his friends. He drew this little child to him, and on conversing with her, she informed him

of her progress in the Sabbath school, and began to repeat some hymns. He was so deeply affected, that the eyes of the passengers were directed towards him. On perceiving this, he retired to a more private place, still keeping the child reciting and meanwhile continuing to wipe from his eyes the tears which he could not restrain under the recitals of the little undesigning preacher."—*N. Y. Obs.*

CHILDRENS' DEPARTMENT.

From the Charleston Observer.

"THE WAY MY PA DOES."

Or a child's description of the Sabbath in his Father's house.

Pa rises very early in the morning, and when he is dressed he goes alone by himself, I suppose to pray—for Christ has said "when thou prayest enter into thy closet, and shut to the door, and pray to thy Father who is in secret."—Then he calls us altogether, servants and all, and all of us that can read, takes each his own Bible, and opens to the chapter to be read.—We all know where it is. After reading the chapter himself, he sometimes asks us to read one or two verses, and then puts a question or two for us to answer. When we do not know what it means, he tells us; and when we ask him questions, he very kindly answers us when it is proper he should, for we sometimes put to him improper questions and he tells us so. After this, he almost always sings, and we unite with him as well as we can. We then all kneel down, and he prays: My heart has often felt very bad, when he confessed before God our sins, our ingratitude, our unworthiness to receive the many favours which a gracious Heavenly Father has always been bestowing upon us, and I have often wondered that God should be so merciful as to give his only son to die, to save sinners. Prayer being over, and breakfast, most of us go to the Sabbath School; and we are taught that it is very wrong to go there without knowing our lessons. This Pa attends to during the previous week; and Ma sees that we obey his directions, and helps us also; sometimes I think more than Pa does. The minister preaches; and I can tell by the looks of Pa how he likes the sermon.—At any rate he never says in our hearing, that he does not like it. After sermon, and we return home; we are never allowed to play or to visit on the Sabbath; he questions us about the text and the sermon, and we learn a great deal more from him than we did from the minister; because the minister sometimes forgets that he has children in his congregation; and I have moreover observed that when he speaks so that I can understand him, all seem better pleased with his sermon. Because we go to the Sabbath School, my Pa does not think that is enough, but he teaches us himself, by asking us questions from the catechism which we have committed to memory, and then telling us something more to explain it. Sometimes we read to him from the Bible, and other good books, and sometimes he reads to us, and in this manner the interval between the forenoon and afternoon service is principally filled up.—My Pa thinks it wrong to work on the Sabbath, and therefore every preparation that can be made, is made on Saturday, to avoid breaking God's holy day.

The evening is spent much like the morning; Prayers are over early, and we retire to rest with grateful hearts that God has given us so good a Father to teach us what we must believe and do, in order to be saved. This is the way my Pa does.

Quere.—How many children in this land, children too, of the professed followers of Christ, could truly give such a "description of the Sabbath, in their father's house?" and could every child of Christian parents give such a one in truth, who could calculate the amount of its moral influence? Christians do your consciences approve of this way of keeping the Sabbath? Can your children say that their parents thus spend the Sabbath of the Lord? Approving and doing are two things, as we all know, but the day of judgment will show a difference as wide as—Heaven and Hell!

CEMENT FOR HARD STONES, PORCELAIN AND GLASS.—A French Philosophical Journal states that the large snails which are found in gardens and woods, and are sometimes used for food, have a vesicle at the extremities of their bodies filled with a whitish substance, having a greasy and gelatinous appearance, which is the best cement in the world for stones, porcelain and glass. If it be applied between two surfaces, whatever be their hardness or compactness, and the surfaces be brought together thoroughly, so that an adhesion is ultimately occasioned, that if violent blows or thrusts be given to the substance, they frequently break elsewhere than at the junction. A flint of considerable size having been broken into two pieces, and rejoined by these means, being thrown with violence on the pavement, broke into fragments by fresh fractures crossing the former junction, but not going along with it. All that is necessary to give this cement its full power is to allow it time to dry.

PRESERVATION OF BUTTER.—M. Thenard recommends the method used by the Tartars, which consists in fusing the butter in a water bath at a temperature of 190 degrees Fahrenheit, and retaining it quiescent in that state, until the caseous matter has settled, and the butter becomes clear; it is then to be decanted, passing through a cloth, and cooled in a mixture of salt and ice, or, at least, in spring water, without which it would crystallize, and not resist so well the action of air. Preserved in close vessels and cold places, it may be kept for six months as good as it was on the first day, especially if the upper part be excepted. If, when used, it be beaten up with one-sixth of cheese, it will have all the appearance of fresh butter. The flavor of rancid butter may, according to M. Thenard, be removed almost entirely by similar meltings and coolings.

PROCESS FOR PRESERVING MILK FOR ANY LENGTH OF TIME.—This process, invented by a Russian chemist named Kiroff, consists in evaporating new milk by a very gentle fire and very slowly, until it is reduced to a dry powder. This powder is to be kept in bottles carefully stoppered. When it is to be employed, it is only necessary to dissolve the powder in a sufficient quantity of water. According to M. Kiroff, the milk does not by this process, lose any of its peculiar flavor.

BANK NOTE TABLE.

The following Table is corrected weekly from New York Papers, and shows the value of Bills in that City.

Discount.	Discount.
New York.	*Bedford Commer. do
*City Banks par	*Commercial ds. do
*L. Island Bank do	*Dedham do
*Dutchess Co. do	*Gloucester do
*Lansingburgh do	*Hampshire do
*State Bank, Albany do	*Lynn Mechanics' do
*Mech. & Farm. do.	*Mechanics' do
*Bank of Albany do	*Franklin do
*Newburgh Albany do	*Merchants' do
*Orange Co. do	*Marblehead do
*Cattkill do	*Merrimac do
*Troy do	*Newburyport do
*Farmers, Troy do	*Plymouth do
*Mohawk do	*Brighton do
*Geneva do	*Lowell do
*Utica do	*Favtucket do
*Utica Branch do	*Salem do
*Auburn do	*Springfield do
*Ontario do	*Taunton do
*Central do	*Union do
*Chenango do	*Worcester do
*Rochester do	*Falmouth do
*Newburgh Br. Ithaca do	*Mendon do
*Jefferson Co. do	*Ware do
*Wash. & Warren do	*Sunderland Bank do
*Niagara no sale	*Commer. Salem. do
*Greene County do	*Pacific, Nantucket do
*Franklin Bank do	*Phoenix at do. do
*Plattsburgh do	*Essex broke
*Colun. Hudson do	*Belchertown stopp'd
*Middle District do	*Sutton unc.
*Connecticut.	*Burlington do
*Norwich par	*Caledonia do
*Bridgeport do	*Montpelier do
*New Haven do	*Windsor do
*Mechanics, do	*Brattleborough do
*Hartford do	*Rutland do
*Phenix do	*Bk. of St. Albans do
*Middletown do	*Vergennes do
*New-London do	*Bennington do
*Union do	*New Hampshire.
*Fairfield Co. do	*Cheshire do
*Stonington do	*Concord do
*Thames do	*Coos do
*Windham Co. do	*New Hampshire do
*Tolland Co. do	*Union do
*Derby do	*Stafford do
*Eagle do	*Portsmouth do
*Rhode Island.	*Rockingham do
*Burrillville do	*Grafton do
*Bristol do	*Exeter do
*Commercial do	*Waterville do
*Freeman's do	*Augusta do
*Agricult. & Manu. do	*Bangor do
*Rhode Island do	*Cumberland do
*Cranston do	*Gardner do
*Exchange do	*Saco do
*Franklin do	*Kennebunk do
*Kent do	*Lincoln do
*Landholders' do	*Castine do
*Manufacturers' do	*Wiscasset do
*Merchants' do	*Hallowell & Augusta do
*Newport do	*Winthrop Bank do
*N. E. Comp. do	*Bath do
*Narragansett do	*Kennebec do
*N. Kingston do	*Passamaquoddy do
*Providence do	*New Jersey.
*Phenix do	*State Bk. Newark do
*R. I. Union do	*Do. Elizabeth do
*R. I. Central do	*Do. New-Brunswick do
*Smithfield Union do	*Newark Insur. Co. do
*Do. Exchange do	*Trenton B. Co. do
*Scituate do	*People's Bk. Paterson 1-2
*Union do	*Cumberland do
*Warren do	*Mount Holly do
*Washington do	*Salem S. M. & B. Co. 1-2
*Warwick do	*State Bk. Camden 1-2
*Hope do	*Do. Morristown do
*Village do	*Commercial do
*Cumberland do	*New-Brunswick do
*Woodstock Falls do	*Morris Canal & B. Co. do
*Centerville do	*Washington B. Co. do
*Lime Rock do	*State Bk. Trenton unc.
*Mount Hope do	*Protec. & Lombard do
*Far. & Mech. Bk. at Paw-tucket stopped	*Jersey City do
*Massachusetts.	*Franklin, J. City do
*Housatonic do	*N. Jer. M. & B. Co. broke
*Boston Banks do	*Monmouth do
*Agricultural do	*Pennsylvania.
*Beverly do	*Philadelphia Banks. put

* Received in payment or deposit at the Banks in Hartford. * For the above we are indebted to the Connecticut Courant.

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Elizabeth Palmer
Scripture Natural Hist
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Governance, by Mrs. S.
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Spiritual Voyage
Slave Girl
Mothers' Garland
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Choice Gems
Youths' Casket
Beautiful Vine
English Mary
Success in Life
Lost Child
Natural Philosophy
Practical Hints
Drysdale
Guilty Tongue
Reciprocal Duties
Young Jewess
Infants' Progress
Rise and Progress
Maternal Solicitude
Church Members' Guide
Malcom's Bible Dictionary, &c.
Additions will be made to the above list in a few days.
Hartford, March 13, 1830.